

THE BELLS OF LYNN

A LITERARY HISTORY

THE LYNN HISTORICAL SOCIETY

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1884

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A PAPER GIVEN BEFORE

THE LYNN HISTORICAL SOCIETY

DECEMBER 10, 1914

BY

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Reprinted from the Register of the Society, Volume XVIII

LYNN, MASS.

1915

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THE BELLS OF LYNN

By C. J. H. WOODBURY, A. M., Sc. D., President, Lynn Historical Society,
December 10, 1914.

From time immemorial the impressive sounds of bells have been used to stimulate communities among all races sufficiently civilized to construct them; both Christians and pagans have alike used bells to awaken their people to their various religious duties.

In the early centuries of the Christian era, messenger runners (cursores) were used to call the faithful to prayer at houses of worship. Later, trumpets, kettle-drums and watchmen's rattles were used for the same purpose.

Pagans undoubtedly preceded Christians in the use of bells as an adjunct to religious ceremonies. The use of bells in Christian churches was initiated near the end of the third century by St. Paulinus, Bishop of Nole, in Campania, Italy, which gave the Latin name to a bell.

The first ringing of a church bell is naturally preceded by ceremonies appropriate to the customs of the sect. In churches of the Roman Catholic faith this blessing of the bell is conducted with impressive ceremonies, being accompanied by a baptism in the church with a godfather and godmother, and this baptism is reserved to a bishop.

ALARM BELLS

Bells serve at the tocsin of war, as was the case in the recent declaration of war by Germany, where the ringing of bells all over the empire summoned men to their military posts.

In England alarm bells are rung backwards, that is, beginning with the largest and extending to the smallest, giving an ascending scale of tones. On the continent, I understand that they have no such custom of signals at this time, although it is said to have formerly prevailed, as it is related that the tolling of the bells backward was the tocsin the French first used as an alarm of fire and then for an uprising of the people. In the French Revolution it was the summons for a united attack against the Royalists.

After Constantinople was captured by the Turks under Mohammed II, May 29, 1453, the conquerers forbade the Christians to ring the bells in their churches, lest it should be a signal for revolt.

Alarms of fire or invasion and public rejoicings are all indicated by the ringing of bells. The fire alarm, by its signals of numbers, is one of the examples of concrete information conveyed by the ringing of bells, and one curious bit of its history is that Professor Moses Farmer had despaired of any opportunity to put his invention into practice when the city of Boston, outside of all precedent, and perhaps law, bought the local patent rights under virtually a promoter's contract, which it holds to this day.

SIGNALLING BELLS

There is a general use of bells of which but little publicity has been made, especially in connection with light ships and also light-houses, where submarine bells are struck in foggy weather, with the numbers corresponding to the signals of flashes from such lights; water being so superior to air as a conductor of sounds that these vibrations of the submarine bells are caught by telephones placed overboard from vessels and heard from far greater distances than would be the case with the ringing of such bells in the air.

A higher degree of transmission of intelligence is general throughout Africa, where the natives carve from very hard tropical woods, gigantic square bells, about four feet in height, in form like a magnified cowbell, and on these they tap out, with the bell inverted, signals in a universal language which can be understood by various tribes and heard in the quiet of evening for about five miles.

This universal language differs from their various dialects and is comparable to our Arabic system of notation of numbers or our method of musical writing in the extent to which it is understood by those speaking different dialects. African travelers, although they have never solved this method of signalling, relate in their books many instances of this method of communication.

But one of the most notable instances of this method was that the fall of Gordon at Khartoum was known in the bazaars of Cairo the next day and related to the Europeans, who did not receive the information by couriers until about a fortnight later.

CURFEW BELLS

The old time custom of the curfew at nine o'clock is rapidly falling into disuse, not merely because people keep later hours than was the case before the present development of all types of artificial light, but also on account of the more general use of watches and clocks. I understand that the Second Universalist is the only Lynn church which continues the hand rung curfew.

In my boyhood it was a frequent practice to go upon High Rock, sometimes alone and sometimes with others, at 9 o'clock in the evening and listen to the curfews of the five bells then in the city on the Second Universalist, the First Baptist, the First Methodist, the East Baptist and St.

Paul's meeting-houses, and the blending of these curfew notes always made the trip to the rocky height impressive, and the whole effect of these swinging bells was comparable to a peal.

THE USE OF BELLS FOR PUBLIC NOTIFICATION

Public bells in the olden times had an important function in the dissemination of information of the time, as well as summoning the people to their devotions, and before the general use of bells the early New England churches were equipped with various means of making a noise. The drum was in general use and also a steel triangle, such as is used at the piers of the Narrow Gauge ferry in time of fog. There have also been references to horns made from conch shells, and also to the use of the ram's horn, which they adapted from the Jewish practice.

One of the uses of bells was that of the town crier, which archaic custom is still preserved in a very few rural communities. In Lynn the town crier for many years was one Harvey Downing, who abounded in eccentricities which made him a noted character on account of his tendency to practical jokes, often of the rougher kind. His hand bell is still preserved in another city, and it is hoped that it will come into the ownership of this Society as a desirable relic which served such an important function in the olden time.

The general use of watches is a result of the precision of time necessary in railroad transportation, and there is not the need which formerly existed for the church bell to indicate the time, beyond the daily signal sent out from astronomical observatories, which is repeated on the bells and gives an opportunity for setting watches and clocks.

In the old countries, bells were used in functions of royalty. They were tolled on the death of a monarch and

pealed on the accession of the prince to the throne. "The King is Dead! Long Live the King!" The occurrence of the birth of a royal child was promulgated by the ringing of bells, and its sex announced by an even number of strokes for a prince and an odd number for a princess. The bells pealed for royal weddings, and their clang gave notice of public events.

In this democratic country, the bells rang on election days as they now do on the Fourth of July. On both occasions the regular bell ringers were reinforced by enthusiastic boys, glad to unite in making a noise, and innumerable stories are told of the mishaps from the inexperience of those who did not realize that there is a time to let go, as well as a time to pull on a bell rope and when the bell turned over they were quickly pulled up towards the ceiling and more rapidly let down, sitting with such an emphasis on the hard floor that the last state of that man was generally worse than the first.

BELLS AS MUSICAL INSTRUMENTS

I believe that a bell is the only musical instrument which produces a number of notes from a single act and this volume of harmony with its far reaching effects, differing according to the method of ringing, awakens varying emotions in people over a larger expanse of territory than any other instrument.

Some of the European bells are of such perfect proportion and quality of bronze as to give very long vibrations; and as early as 1653, one of the old bell founders declared that a bell should give a range of three octaves.

A bell must be in tune with itself before it can be used to harmonize with other bells in the same belfry. The fundamental note of a bell is determined by its diameter

and the volume of sounds by its weight, but the quality or timbre of its tone is based upon its shape, thickness and alloy, all of these characteristics being dependent upon trade secrets of the bell founders.

The sound of the bell is a blending of different notes, owing to the differences in vibration of the various portions of the bell in its different diameters, changing rapidly from circular to oval forms, and also the more complex longitudinal vibrations. The lowest note upon a bell is a relatively weak one, known as the drone, above which is the principal tone, which gives the keynote of the bell, termed the fundamental, and there are several overtones above that. These various tones can be ascertained, not by striking the bell, but by using some keyless instrument, as a violin or slide trombone, near to the mouth of the bell and noting the synchronous response of the bell to the various pitches of the instrument. If these several notes on a bell are harmonious in their relations to each other the bell is known as being of a fine tone. If they are discordant, the dissonance condemns the bell as being unpleasant in tone. Some of these overtones are relatively weak, and a bell which is discordant at short range may be harmonious when heard from a distance beyond the reach of these harmonics.

Although the tone of a bell is dependent upon fixed conditions, yet the effect of the ringing is due to widely different conditions, among them being the extent to which the sound may be muffled by restricted openings or blinds surrounding the belfry; another, the height of the bell, permitting the sound to emerge from its mouth, and also the method of its suspension, as a bell which is swung gives very much finer results than those which are merely fixed and rung by a hammer, as is the case when a bell is rung by a fire alarm.

The racking of a tower by the swinging of a bell is very severe upon a structure, especially one of masonry, which is less able to stand the transverse stresses than one of wood, therefore these bell towers in the old country were generally separated from the main edifice. In this country the universal use of timber in the old time structures permitted bracing and the bell towers were a part of the edifice.

During the Centennial exhibition at Philadelphia in 1876, it was my fortune to meet Professor Widdows, the carillonneur who rang the McShane chimes at noon, and during my stay of a month at that exhibition, it was my practice to go up into the bell tower every noon and see him play the chimes; and then he was most courteous in giving me information upon bells, their history, and methods of operation.

VIBRATION OF BELLS

The construction of bells has been envolved from the experience of centuries, and includes much that is empirical and is generally based on what was for years a collection of trade secrets. The sound of a bell depends upon vibration rather than oscillation, and the difference between the two is that an oscillation is based upon resultants of forces outside of the moving body, one of which is generally gravity, as is indicated by the forces used in swinging the clapper which is brought back by its weight; while in the case of vibration, whether of the strings of a piano or violin or any other musical instrument, one of these forces is within the vibrating material by its molecular attraction between the various particles.

In casting a bell, the earlier solidification of the thin sides of the bell presents a resistance to the contraction of the thicker edge and the top, and this places portions of

the bell under great tensile stress which is as necessary for its resonance as the tension on a piano wire or violin string.

An annealed bell would be as useless as one of lead.

The amount of this strain is indicated by the width of the fissure in a cracked bell, which shows the amount to which the metal was stretched.

In casting a bell, the best results in its resonance are obtained when these internal stresses are as great as the metal will stand without breaking when rung, but its quality of tone, as stated, is based on the harmonious relation of the overtones to the fundamental note, and appears to be dependent on following empirical precedents of proportion.

In the construction of bells, various typical forms have been modified into the proportions in general use. It is considered by many that this process reached its height three or four centuries ago, and that the copper of those days, used in the alloy of tin and copper, was better suited for a resonant bronze than that of to-day.

I believe that one of the reasons of the superiority of old bells is the fact that they are as they came from the mould, without removal of the foundry scale, which adds to the strength of the casting. We have in the old Spanish bell, known as Master King's schoolbell, shown here this evening, an example of the beautiful resonance of a bell as it came from the foundry, without any finish.

The other reason of the quality of very old bells is one of natural selection. Those with too much internal stress have cracked, and those with too little stress have probably been condemned to the junk for their lack of resonance by some critic in their succession of owners.

The existence of bells is largely maintained by the fact that they are rung for but short duration, which gives

an opportunity for molecular rest; no bell could withstand continuous ringing. Many of the cracks in bells are the result of long continued ringing in the enthusiasm of public celebrations.

The attempts to repair the cracked bells do not result in the restoration of the bell to its former condition, because they do not reestablish the tension of the metal of the bell as originally cast. In old times it was the custom to saw or file the cracks in the bell so as to prevent the opposite sides of the fissure from abraiding each other, and was to that extent an amelioration. In later years the cracks of bells have been frequently closed by the various methods of autogenous welding, but those methods do not restore the resonance of the bell for the reasons above stated. The length of vibration of old bells cast in England is greater than that of the modern American bells. Dr. Arthur H. Nichols states that the fifth bell in the peal of Christ Church, Boston, which was made in England, vibrates 80 seconds, but he has never known a bell of American manufacture to vibrate longer than 30 seconds.

As in a stringed instrument the pitch is lowered with a greater length of string or wire and raised with a shorter string or wire, as is readily noted on every piano-forte, so in a bell the pitch can be lowered by lengthening the bottom diameter, which increases the circumferences and therefore the length of this vibrating portion, and it can be raised by shortening the diameter, cutting away the metal from the outside, but the change in the note is very small.

TUBULAR BELLS

The tubular bells, such as are in hall clocks and some belfries, give one note each and can be tuned to a precision impossible in an ordinary cast bell, whose exact pitch is a

matter of chance, except that it can be slightly changed as already stated.

The first tubular bells were made in 1857 by Harrison of Coventry, England, who used steel tubes for the purpose, and these were said to have been unsatisfactory in the quality of their tone. The cast bronze tubular bells made in this country are a marked improvement in the quality of their tone and their accuracy of pitch when used in chimes, but a tubular bell with all its merits is by reason of its unity of tone a different instrument from the ordinary cast bell.

PEALS, CHIMES AND CARILLONS

American practice is limited almost entirely to single bells, but the greatest effect of bells is, of course, when they are operated in harmonic combination; and as the various terms for groups of bells are frequently used inaccurately, permit me to state that a peal consists of a few bells in harmony with each other, so mounted that each can be rung from its wheel and turned over in combinations of sequences based upon the permutation of numbers, without playing any tunes, and are very frequently placed upon an open platform without any obstruction above the bell decks, and this, with the deflection of the sound waves by varying air currents of the wind, gives a constant variety to the sounds, as in an *Æolian* harp.

A chime consists of bells primarily on the diatonic scale of one octave or a little over, with a few sharps and flats, so that tunes can be played upon them in several keys, and such bells are hung stationary, and are played by hammers operated either by hand or automatically.

The carillons exhibit the highest phase of bell making and are tuned on a chromatic scale corresponding to the

sharps and flats, as well as the natural notes of a piano, and number from 24 to 60 bells. The construction of carillons was highly developed in Europe 500 years ago and they abound especially in parts of Belgium, Holland and France, and a few in Germany.

Many of them have recently been injured by projectiles during the existing war, and it is considered that these injuries are as irreparable as though the destruction had been among a number of old violins.

These carillons in Europe are not owned by the Church, but by the municipality in which they are placed. Both chimes and carillons are rung either mechanically by points placed upon a slowly revolving drum which engage wires reaching to the bells and operate hammers which strike on the outside of the bells, or by hand, playing the keys which strike the clapper on the inside of the bell, and the profession of carillonneur is at the present day almost a lost art.

I understand that there are but two carillons in this country, one in St. Joseph's Cathedral, Buffalo, consisting of 43 bells, of which 20 were connected with a playing drum, when I was in the belfry over 20 years ago, and more than half of the bells were therefore useless. The priest in charge could not give me much information about them. There is another carillon at Notre Dame University in Indiana, which is smaller than the one at Buffalo, having 32 bells, only 23 of which are connected with the drum.

Therefore as far as being in an operative condition, it is within bounds of truth to state that there are not any carillons in this country, as these are merely in the class of large chimes, unless they have been brought to a condition of full playing equipment since the time of my information.

AMERICAN CHIMES

The first chime in this country was that of Christ Church, installed in the North End of Boston in 1745, to which this Society made a pilgrimage May 11, 1913. In his younger days, the romantic Paul Revere was one of the ringers, and the evidence of his interest in the subject is shown by the fact that he established a bell foundry in 1792 on Lynn Street, now Commercial Street, Boston. He imported a bell and also sent his son, Joseph W., to England to study the bells there. The bells in this country, with very few exceptions, before that time had been imported, and many of the earlier bells made by Paul Revere were criticized in comparison with the English bells. His first large bell was that on King's Chapel, Boston. The greater Lynn had four of Paul Revere's bells, the Old Tunnel, the First Methodist, the First Church at Reading and the High School at Wakefield, which is the only one in active service, and to all of which later reference will be made. The difference in shapes of the Paul Revere bells was due to a conflict in opinions on the subject with his son, Paul Jr., which caused a reorganization of the firm.

Especially in their religious sense, bells have been the subject of votive offerings, either by general subscriptions or the gifts of the affluent, and in that connection it was a custom to extend their beneficence by throwing silver coins and silver plate into the crucible, which was done in the case of one of the Lynn bells to be referred to later. It is stated that silver does not give any improvement to the tone of a bell, and the fact that it is not a detriment when used is because there is not enough of the precious metal added to the alloy to produce any effect on the resonance of the bell.

The remarkable effect of the ringing of bells in har-

monious assemblage, whether by peals or in carillons, is so well known and has been the inspiration of so much in poetry and in prose that any remark on the subject would be well nigh superfluous, but I cannot refrain from calling attention to the calming effect of the ringing of bells upon Napoleon and the impatience of that autocratic monarch with those who did not share his sentiments in this respect.

It is related that on Christmas Eve, during the French and German war of 1870 and 1871, when the carillon at St. Cloud, near Paris, pealed forth at midnight, "Peace on Earth, Good Will toward Men," it caused a truce in the firing, and the guns gave way to silence until the close of the ringing, when one army and then the other broke out in singing Christmas carols, each in its native language, for about an hour, and this short space which had intruded itself upon the hostilities then gave way to the resumption of war.

POEMS ON LYNN BELLS

The bells of Lynn have been the subject of the following sixteen poems, the first two of which were set to music composed for the occasion.

Easter Chimes of St. Stephen's; a carol by Rev. Frank L. Norton, D. D., rector, music by E. K. Weston, organist, sung at the Easter services, 1886, when the chimes were first rung, published in *Lynn Reporter*, April 16, 1886.

The Merry, Merry Bells of Lynn, Miss Nellie Miles, author and composer, which has been sung publicly for the first time this evening by Miss Lyda Belle Marsh, with Miss Miles at the piano.

Two poems by English authors: the poem on the Bells of Lynn by John James Coulton of Lynn, Norfolk,

England, read by George H. Chase at the celebration of the 250th anniversary of the settlement, June 17, 1879, published in the commemorative volume, page 67, and also given in the *Lynn Daily Item*, September 2, 1911; and Bells of Lynn and Other Poems, by John R. Simms, England. The first poem, which gives the title to the book, states: "First published at Lynn, Mass., U. S. A., 1902."

The best known of these poems is The Bells of Lynn, by Henry W. Longfellow, first published in the Atlantic Monthly and later in the *Lynn Daily Item*, April 1, 1911. One of the criticisms made by a purist upon this poem was that it should have been The Bell of Lynn, because of the five bells in this city at that time, only the St. Paul's bell could be heard at the summer residence of the author at Nahant.

The other poems which have been found on the subject are:

The Bells of Lynn, by Miss Annie E. Johnson of Nahant.

Grandfather Buffum, by Dr. Benjamin Percival.

Stanzas Relating to North Common Street Church and Bell, anonymous, *Lynn Reporter*, July, 1866.

The Bells of Lynn, by Mary Lowe, *Lynn Daily Item*, August 17, 1912.

St. Stephen's Chimes, by Raymond, *Lynn Daily Item*, April 16, 1886.

St. Stephen's Chime, Joseph Warren Nye, *Lynn Transcript* April 23, 1886.

The Silent Bell, by Arthur Lummus, referring to the cracked Paul Revere bell on the First Methodist Church, *Lynn Daily Item*, February, 1914.

The First Baptist Bell in Lynn, anonymous, *Lynn Transcript*, 1869. Ascribed to Joseph Warren Nye.

St. Stephen's Chime, by J. Warren Newhall, *Lynn Daily Item*, April 22, 1886.

St. Paul's Bell, by John Frank Withey, formerly of Lynn, but now of Los Angeles, California.

The Bells of Lynn, by Fred E. Weatherly.

Some of these poems were found in scrap books without sufficient data to give the full citation. These poems have all been copied to be filed with the manuscript of this paper, and I would very much appreciate any further information with copies of other poems.

THE BELLS OF GREATER LYNN

It appeared to be worth the while to present a statement of the bells of Greater Lynn, some of them merely for the record of their existence, but a few of them are connected with a phase of our history in the civic and religious development of the town in the growth of various sects based upon the belief of individuals, and the sacrifices which many made for the perpetuation of those lines of religious activities.

As a whole these bells stand as records of development of the town which have hitherto escaped a presentation except through an occasional reference, and in this line it has been the purpose to include the greater Lynn of the original territory comprising the adjacent towns, which were fledged in the following order: Reading (which includes Wakefield), 1644; Lynnfield, 1814; Saugus, 1815; Swampscott, 1852, and Nahant, 1853.

Although Cotton Mather stated that he could not cite any authority for calling the edifice of a religious society a church, as that term was limited to the ecclesiastical organization and did not extend to the edifice, yet in the following citation of bells I have used without apology the ordinary colloquial term of church for meetinghouse.

OBLIGATIONS FOR ASSISTANCE

In the preparation of the following portion of the paper, with the various details of the history of the bells, I have been obliged to rely upon many friends, and instead of filling the text with their names, I will place them here, with an expression of deep obligation for their responses, which have rescued many facts which might otherwise have escaped a permanent record.

The greater portion of these statements are made on the basis of the recollection of someone or taken from notes which have appeared in the local papers and in many instances I have been obliged to judge between different accounts. I confess to that feeling of gratitude which is not merely a remembrance of favors past, but a lively sense of favors to come, and ask for a continuation of contributions in the shape of corrections of any statements and more especially the substitutions for any errors of omission, which have been inevitable in the preparation of this paper.

I am especially indebted to the following people :

George F. Ames	George S. Bliss
Arthur S. Ashton	Harry P. Bosson, Reading
Horace H. Atherton, Jr.,	Charles A. Brown
Saugus	Aaron R. Bunting, Swamp-
Luther Atwood	scott
Hon. William L. Baird,	Miss Ellen Mudge Burrill
Winchester, N. H.	John Burrill
C. W. Balton, Lynnfield	William S. Burrill
Solon Bancroft, Reading	Rev. Daniel E. Burtner,
Hon. F. P. Bennett, Jr.,	D. D.
Saugus	Mrs. J. A. Cain
George E. Bennett	Miss Lillian Chandler
E. A. Bigelow, Boston	Edward E. Chase

J. D. H. Chester, Nahant	Robert M. Lawrence, M. D., Boston
Rev. Patrick Colman, Swampscott	Miss Caroline E. Lummus
Monsieur le Vicaire Charles A. Cordier	Mrs. Lucinda Mudge Lum- mus
John M. Danforth, Lynnfield Center	John J. Mangan, M. D. Charles E. Mann, Malden
Rev. Louis DeCormis, D.D., Brookline	Moses Whitcher Mann, West Medford
Rev. Ernest J. Dennen	Charles H. Mansfield
Rev. Edward J. Dolan	Charles B. Marsh
Rev. William F. Dusseault	George H. Martin
Mrs. Mary H. Fall	Miss Harriet R. Matthews
Worthington C. Ford, Boston	Dugald McKillop
Samuel Gale, Cliftondale	Meneely Bell Co., Troy, N.Y.
Fred A. Gordon	Frank Merriam, Boston
Judge R. E. Harmon	Mrs. Frances S. Moulton
Rev. A. E. Harriman, D. D.	Miss Mabelle M. Murkland
Hon. Nathan Mortimer Hawkes, Saugus	James E. Neill Hon. George H. Newhall
Charles F. Hawthorne	Howard W. Newhall
Charles E. Haywood	Arthur H. Nichols, M. D., Boston
Mark W. Henry	Fred H. Nichols
Warren S. Hixon	Sylvester H. Nourse
D. W. Hoffness, Quincy	William T. Oliver
Miss H. Maria Hood	Henry C. Orcutt
F. W. Howard	Monsieur le Curé Jean Baptiste Parent
Oliver R. Howe	Starr Parsons
Miss Bertha L. Johnson, Nahant	Henry W. Pelton, Lynnfield
William B. Kelley	Mrs. Annie S. Perkins,
George Everett Lane	Lynnfield Center
John S. Lawrence, Boston	

Miss May W. Perkins, Nahant	Miss Annie E. Stone
William E. Plummer, Swampscott	Ernest Stuart, Saugus
William Popp, Saugus	James W. Switzer
F. W. B. Pratt, Reading	Henry F. Tapley
Charles F. Read, Boston	Rt. Rev. Mgr. Arthur J. Teeling, D. D.
William B. Revere, Canton	Miss Alice C. Tuck
Otis B. Ruggles, Reading	Turner Tanning Machinery Co., Peabody
Mrs. Susan A. Smith, Cliftondale	Rev. Martin J. Welch
Curtis L. Sopher, M. D., Wakefield	Miss Annie E. Whittier
	Mrs. Alice Newhall Wilson
	Fred A. Wilson, Nahant

It is to be regretted that in several instances those connected in official positions with some churches appeared to have but little knowledge or care of the history of the bell in their edifice, which represents one phase of devotion in its operation, and whose history is generally based upon the sacrificing contributions of many, and in some instances the beneficence of those who are in positions to make such contributions, as a reverential memorial to their parents or to their church. In several cases all of the material facts relative to the bells in certain churches have been obtained from persons entirely outside of the parish.

BELLS IN LYNN

In the city of Lynn there are 51 religious edifices, on which there are 26 bells. In the following detailed statements relative to the different bells I have used the best sources of information obtainable, which is for the most part based upon the memory of individuals and in very few instances something of contemporaneous record.

Information which has come to me upon the cost of the various bells has not been used as a measure upon which to estimate the cost of substituting other bells at the present day, as these amounts sometimes represent the cost of a bell and in other instances include the cost of its transportation to the meetinghouse and its being raised to the belfry. In many instances it is diminished by the discount for the junk value of the previous bell which was credited in the transaction, but these figures, while they do not represent the commercial price of a bell, are used as a measure of the benevolence and the sacrifices of many whose efforts were contributory to such a bell.

BROADWAY METHODIST EPISCOPAL CHURCH

Largely through the influence of Rev. George W. Mansfield and the generous act of one of the trustees of the church, a bell weighing 1,500 pounds and cast in Indianapolis, Indiana, was purchased from Sears, Roebuck & Co., of Chicago and was placed in the belfry of the church, May 7, 1908, and rung for the first time on Sunday, May 12, 1908.

DYEHOUSE, WYOMA

The old dyehouse, on the Flax Pond side of the causeway constituting the dam at the outlet of Sluice Pond, and which gave the name of Dyehouse Village to the portion of Lynn now known as Wyoma, had a bell. It is related that many years ago, but within the memory of those now living, some boys, in the spirit of hilarity, procured this bell one evening, and on being pursued by members of the old hand fire engine company, whose house was diagonally opposite on Broadway, they took the bell into a boat on Sluice Pond, and as the pursuit con-

tinued in other boats, they threw the bell overboard into the pond, where it still remains.

EAST BAPTIST CHURCH

The bell and its predecessors have received reference under the head of the First Universalist Church, the original owners of that property.

FIRST BAPTIST CHURCH

The first meetinghouse of this society was the original meetinghouse of the First Methodist Church, which was the first of this sect in New England, and was bought and moved from the east end of the Common to the westerly end on Ash Street at the rear of the Mildred Range near Market Square and on land purchased from the First Congregational Society by this Baptist Society, May 25, 1815. The building was afterwards used for a Grammar School and with the land was sold to St. Mary's Roman Catholic Parish, November 25, 1855, being the first of this sect in Lynn. The building was enlarged and reconverted to religious purposes, for which it was used until its destruction by fire, May 28, 1859.

The second meetinghouse, corner of Park and North Common streets, was built and dedicated in February, 1833, and contained a clock and a bell. This clock was purchased from Josiah Willard of Boston in 1835 and was the first public clock in Lynn.

Little is known of this bell excepting that it was paid for by the ladies of the congregation, who worked binding shoes for this purpose, and it probably represented a greater amount of personal self sacrifice than that of any bell in the city.

This clock and bell were not included in the sale of the edifice in 1866 to Stephen Oliver, Jr., who removed the bell tower, cut the building in two, and these two parts were moved to the junction of Central Avenue and Washington Street, where they were joined together and the building converted into a shoe factory. On account of the reunion of the two parts of the building, the jokers of the town gave Mr. Oliver, whose religious beliefs, if any, should be classified as agnostic, considerable personal trouble and embarrassment by the persistent story that he had "joined the Baptist Church."

The bell and clock were moved into the third meeting-house on the same site, corner North Common and Park Streets, which was dedicated June 20, 1867. This spire was blown over, penetrating the chapel and causing considerable destruction to the building in a gale which occurred late in the afternoon of September 8, 1869. A new spire was built, repairs made, and the church rededicated October 8, 1870. The old bell survived this fall and was replaced in the bell tower, as also was the clock, to which considerable repairs were necessary.

This clock was replaced by another clock installed by the E. Howard Clock Company, September 21, 1906, and was paid for by the City of Lynn.

This bell was afterwards cracked and Warren S. Hixon, who was at that time superintendent of the Sunday School, passed around a subscription paper and raised \$300, which, with the help of the old bell, secured the present bell, which was raised November 21, 1878, which weighs about 2,800 pounds and whose fundamental note is A. The bell bears the inscription: Holbrook, East Medway, Mass., 1878.

FIRST CONGREGATIONAL CHURCH

(Second Meetinghouse, Lynn Common)

As a part of the Puritan theocracy, the history of a New England town centers around the church, as representing civic government and polemic religious controversies. But little is known of the first meeting-house, except that its site was at what is now known as 244 Summer Street, being about 150 feet to the east of Shepard Street, on the side of Summer Street toward the harbor. The exact site of the building is the rear part of the main body of the dwelling, which is placed upon the same foundations as the original meetinghouse, which was later moved to Harbor Street and thence to Sea Street, having been changed into a tenement and afterwards burned.

The second meetinghouse was built on the Common, to the west of the present flag pole. The hipped roof of the building had a bell deck, which was flat in the middle and covered with lead in 1699. The bell was in the open on this roof for 69 years, and the bell rope did not come down in the middle, but a little one side, reaching a small enclosure about half the size of a pew, on the left hand side of the middle aisle. This position of the bell ringer contradicts the story that a lady's ribs were broken by the protruding elbow of the bell ringer, if she was in the aisle and the slave who was used as sexton was in his proper place in the enclosure.

Although nothing is known of the origin of the bell, the only reference to it is contained in the diary of Judge Samuel Sewell, Collections Massachusetts Historical Society, Volume IV, Fifth Series, page 352.

"November 10, 1691, council of churches meet at Lin.
. . . Had much adoe to prevail with the church to

own us as a council, but they did do it at last; heard what was to be said, drew up our advice by Mr. Cotton Mather: Wherein all parties (were) blamed; they accepted of it and thank'd us heartily for our visiting them."

"Bell was rung both times before (we) went into (the) meeting-house."

The manuscript of the diary of Cotton Mather is in possession of the Massachusetts Historical Society, but this, unfortunately, does not contain his diary for the year 1691, the existence of which is not as yet known, as there is a gap in the series from 1686 to 1692. There is not found any further reference to the bell until 1699, when the parish voted to send it to England in exchange for a new one.

In 1771 the parish voted that "the ornament designed by Mr. (Timothy) Walton as a belfry should be built," and it was this addition upon the top of the building, covering the old bell deck, which was conical and with an upright rod upon which there were three balls of gilded wood, the largest being about 18 inches in diameter, which gave to the building its time-honored name of the "Old Tunnel."

The news of the Peace of Ghent, December 24, 1814, and also of the Battle of New Orleans, which had been fought about a month after that consummation of peace, reached Lynn by a courier bound from Boston to Salem on February 13, 1815, and was announced by the ringing of this bell, which was done with such long continued energy that the bell was cracked. The bell was recast by Paul Revere & Son, November 19, 1816, and is known on his stock book as No. 171. It weighed 905 pounds and the clapper weighed 24 pounds.

There is not on the parish records any vote or other action indicating an order for this bell, or any action pre-

liminary to the bell, although, as stated in the account of the First Methodist Church, it is known from other sources that the bell was selected by Amos Blanchard, the precentor.

If the parish records do not contain anything in regard to the ordering of the bell, they are replete for six years with legislation upon paying for the bell, which reminds one of *Æsop's* fable of the mice voting to place a bell upon the cat. The records of the various actions upon the bell, although entirely clear, indicate that the account had survived the versatile Paul Revere four years, and at the time of the final payment in 1822 of \$198.18 to Joseph W. Revere, the son of Paul Revere, in settlement, the total cost of the bell was \$499.18. The price of other bells made by Paul Revere at about that date was 45 cents per pound, and the cost of mounting and setting up was generally \$75, which in this case would bring the amount to \$482. The Treasurers' accounts for six years abound in charges of sixpence, or nine cents, for letters which Mr. Revere sent collect, and if these dunning letters could be found they would undoubtedly be choice additions to any autograph collections.

Neither do the parish records contain any reference to the sale of the cracked old English bell of 1699, and I have been informed that there is no reference to its being credited as old bell metal on the books of Paul Revere. It may be that the procrastination in settling the account may have served its purpose in some compensation for interest during these six years during which this transaction remained an open account.

This bell continued in service and the "Old Tunnel" was moved to the corner of South Common and Commercial Streets, April 11, 1827, by Capt. Joseph A. Lloyd,

by means of ten yoke of oxen, driven by David Harwood. The old belfry which gave its name to the "Tunnel" was left on its side on the Common, sold at auction, April 23, 1827, and had an independent record of its own until destroyed by fire 22 years later.

Among the numerous changes and enlargements of the Old Tunnel was the construction of a new belfry, which closely resembled that of the First Baptist Church diagonally opposite on the Common, and the Paul Revere bell was elevated to these new surroundings.

The First Congregational Society built another church in 1836, and the sale, on February 14, 1837, of the building, of which the "Old Tunnel" serves as the nucleus, transfers the further history of its bell to that of the Second Universalist Church.

FIRST CONGREGATIONAL CHURCH

(Corner South Common and Vine Streets)

When the frame meetinghouse on the present site on the corner of Vine and South Common Streets was built in 1836, a subscription for a bell was started, but they failed to raise a sufficient amount. The matter was taken up anew by the writer 42 years later for the present brick meetinghouse, which replaced the one which was burned December 25, 1870, when six of the original subscribers who were then living honored their subscriptions, and also the son of one and the widow of another paid the amounts which had been subscribed.

This bell weighs 2,250 pounds and cost \$640. It was raised to the belfry March 28, 1878, but its ringing was deferred until April 4, on the occasion of a special service which was held in the meetinghouse. It bears the inscription: Cast by William Blake & Co., formerly H. N.

Hooper & Co., Boston, Mass., A. D. 1878. Presented to the First Church, Lynn, by the Sabbath School.

FIRST METHODIST EPISCOPAL CHURCH

This bell was cast by Paul Revere & Son, November 15, 1816, and is known as No. 165 on Paul Revere's stock-book. The weight of the bell is 1,004 pounds and the tongue weighs 28 pounds. This bell was raised to its position in the old meetinghouse by Daniel David Clark. Both this bell and that of the First Congregational Church in the Old Tunnel were selected by Amos Blanchard, a musician in the army of the Revolution, and the precentor of the Old Tunnel for many years, of whose correctness of musical ear so many stories are rife that it is suspected that he was one of the few who were gifted with that delicacy of hearing known as absolute pitch. The note of this bell was said to be B flat, but when tried by a tuning fork was found to be nearly half a tone higher, or a very little below B natural.

The Old Tunnel bell and this one were dedicated on the same day, and there is a persistent tradition that the occasion was accompanied by a dedication dinner, at which the Methodist Society furnished the food and the Orthodox the rum; but there is nothing on the records of the Treasurer of the First Church indicating the use of any funds in that connection, whether for rum or any other purpose, and I understand that there is nothing on the Methodist account books to indicate expenditures for any such feast.

This bell was paid for very largely by cordwainers in the congregation, who made shoes for the benefit of the bell fund, of which the original detailed statement is still in existence. In the abstract the sales amounted to \$462.38;

the expenses, including charge for storage and commission, \$36.70, leaving a balance of \$425.68, to which should be added a credit for 70 pairs of unused shoes, \$38.50, and the balance of J. Mudge's account of bell money, \$82.88, making a total of \$517.06.

At a meeting of the pew owners on April 29, 1822, it was voted "that money which was signed for the bell, that the overplus be appropriated to pay for the burying ground fence, which the Society is owing for;" and "to have a committee of three to examine Benjamin Oliver and John Mudge concerning the bell money." This last vote is probably an equivalent of the present universal provision for an audit, as the accounts submitted by John Mudge are clearly stated in great detail and bear every evidence of accuracy.

Capt. Joseph Mudge, a brother of this John Mudge, "went privateering" in the War of 1812, bringing three prizes into Lynn Harbor, one of which was a square rigged ship, laden with ship timber from Canada, bound for England. This timber was sold in Lynn at a very low price, a part of it being used for the Second Church of this Society, which is now Lee Hall.

At that time the Friends' meetinghouse was being built, and these non-combatants very properly condemned the use of the spoils of war for a house of God. Nevertheless, the contractor for that meetinghouse bought a lot of this timber, with the stipulation that it should be delivered between midnight and three o'clock in the morning.

This story of the use of captured ship timber had not been forgotten in 1824, when it became necessary to lower the bell deck and portions of the steeple 16 feet, on account of the swaying produced by ringing the bell.

When the old church was changed over into Lee Hall, the bell was lowered and raised into its present position in the new brick church of the Society, on February 15, 1879, and dedicated on February 27, 1879.

June 11, 1911, this bell was found to be cracked, and the crack was filled by one of the autogenous welding processes, but the position of the bell on its yoke was not changed by turning the bell a quarter of the way around and another crack formed by the extension of the old crack occurred three months later, and the bell has been out of commission since that time.

It would not be expected that a paper on the subject of bells could contain any references to action of the members of the Friends' Society in this respect, but several of them were very actively engaged in tolling this bell December 2, 1859, when all of the church bells in the city were tolled on the occasion of the hanging of John Brown, and this incident is the foundation of the dramatic poem of Grandfather Buffum, by Benjamin Percival, which has been cited in this paper.

FIRST UNIVERSALIST CHURCH

(Union Street Edifice)

The original church on Union Street was built under a contract, now in possession of the Lynn Historical Society, written in 1834, but not executed until February 22, 1835. The deed of the land bears date of September 13, 1834.

The first bell was installed in September, 1835, and weighed 2,058 pounds. In July, 1841, this bell cracked and a new piece was set in, but the repaired bell was not satisfactory and a new bell was purchased of Henry N. Hooper & Co. of Boston, October 29, 1841. This bell weighed 1,874 pounds, the tongue weighed 35 pounds, the

whole cost being \$463.16, against which was a credit for 2,058 pounds in the heavier old bell of \$370.44, leaving a balance of \$92.72, which was paid October 29 of that year, the same date as the bill.

A third bell, cast by Henry N. Hooper & Co., weighing 1,798 pounds, was procured in 1866.

In 1836 a steeple clock with four dials, the gift of citizens, was bought of Aaron Willard, Jr. of Boston, and cost \$312 and was paid for in full January 12, 1837. This clock was made in 1835, and is the oldest public clock in the city. The church was deeded by the First Universalist Society to the Free Baptist Society, October 6, 1871, to the Deacons of the East Baptist Church, November 4, 1875, and by them to the East Baptist Society, the present owner, February 3, 1893. The clock and bell being obtained as the result of general subscription, they were not included in the deed, but were covered by a bill of sale.

The clock, like many house clocks of Aaron Willard which are held so precious by their owners, is still in service and complies with the guarantee of the maker, made nearly eighty years ago; although about fifty years ago the clock deviated from the regularity of its course and a person in that neighborhood who, like Mr. Partington, "enjoyed bad health," and was afflicted with insomnia, declared that it once caused the bell to ring 132 times at midnight. Others of the community were agitated by the supposition that it was an alarm of fire. The gale of September 8, 1869, which overturned the spire of the First Baptist Church, caused the tower of the First Universalist Church to sway materially and in synchronism with the tongue of the bell, acting as a pendulum swinging higher and higher, like children pushing others at a swing, until it caused this bell to ring continuously during the remainder of the gale.

FIRST UNIVERSALIST CHURCH

(Nahant Street Edifice)

In addition to the history of the succession of bells in the original meetinghouse, own owned by the East Baptist Church, it should be said that the present meetinghouse contains a tubular chime, which is played from the keyboard of the organ, and is suited for direct application to the music at the religious exercises in the Church; but these are not in the nature of public bells, excepting that these chimes can be heard in the immediate vicinity.

THE JAPANESE BELL

At the time when Commodore Perry was making a second visit from Hong Kong to Japan with his fleet to receive the answer of the Mikado of Japan to the proposition of the President of the United States for a treaty, Captain Clement P. Jayne, for many years a resident of Lynn, was at Hong Kong, captain of the clipper ship Gamecock, owned by Russell & Co., and he followed the fleet to Japan, but Commodore Perry would not allow him to enter port in advance of the consummation of the treaty, and so he kept his vessel "off and on" outside of the port until he heard the salutes announcing the opening of Japan to the world, when he entered the port and was the first American merchant ship to make an entry into Japan.

His many valuable curios and relics are in the houses of numerous friends, but among them was perhaps nothing of greater curiosity than a bell such as was used in a Shinto Temple.

This bell differed very radically from those in use by the western nations, being in form very much like a modern projectile, cylindrical, and closing to a point at the

top. It was a beautiful piece of bronze work, nearly three feet high, having a light green patina and smoothly finished with complicated ornamentations, which were divided into sections by lines of projecting balls, over half an inch in diameter and it was swung from the center of an archway made of a pair of jawbones of a whale, separating the lawn from the central walk in his garden at Captain Jayne's residence, 82 Center Street.

This bell did not have any tongue, but was rung by being struck with a padded stick, but we boys, in default of that, used to fire pebbles to awaken the long continued resonance of the bell.

After Captain Jayne had retired from the sea he was in the service of the Boston & Maine Railroad, and later was superintendent of the Sailors' Snug Harbor at Quincy. He long survived his family at Lynn, but I have not been successful in my endeavors to obtain further information upon this bell.

LAKE SHORE PARK METHODIST EPISCOPAL CHURCH

The bell on this church was presented by the Turner Tanning Machinery Company of Peabody, many of whose people were very much interested in this church. It was first rung on Saturday, May 10, 1913, by Rev. Alonzo Sanderson, who many years before was interested in the bells at Trinity Methodist Episcopal Church at the extreme western end of the city.

This is the oldest bell in service in any church in the city, and weighs about 300 pounds. It came in a lot of scrap metal, which was bought by the company about 1905 and was saved on account of its evident value for other purposes, and was finally presented as above. It was raised by William E. Winslow.

Inscription : Cast by G. H. Holbrook, Medway, Mass., 1835.

THE LYNN ACADEMY BELL

The Lynn Academy occupied a building erected for the purpose on the site now known as 170 South Common Street, and was opened April 5, 1805, on which occasion a bell was presented by Colonel James Robinson.

This James Robinson was born on February 27, 1757, and died January 21, 1832.

He served in the Continental army as a private, according to Sanderson. The contemporaneous obituary notice calls him Captain, and Lewis refers to him as Colonel. He lived on the northeast corner of Boston and Federal Streets, and was the first postmaster on the establishment of a post-office at Lynn in 1793. He was a member of the Legislature from 1796 until 1802.

Dr. George H. Martin does not mention in his paper on the Lynn Academy, James Robinson among incorporators or stockholders, and there does not appear to be anything of record to indicate the cause of his marked interest in the institution.

The Lynn Academy was without funded endowment and this lack of reserve resources made it unequal to meet conditions of financial stress and brought its mission to a close; and the higher education in the town was undertaken by the Lynn High School, which was opened on May 28, 1849, Jacob Batchelder, the last preceptor of the academy, becoming the first principal of the high school.

The academy building was sold to Mark Healey and moved on October 30, 1852, to Western Avenue, on the site of the easterly corner of the tannery of Lucius Beebe & Sons. In this place the first story was used for many

years as a saloon by Benjamin Hitchings and the second story as a billiard room.

It was later moved to Elm Street to about the site of the residence of Edward D. Dearborn, being No. 24.

After a short time, its last removal took the building to the corner of Center Street and Western Avenue, where it was used as a paint shop by William L. Baird, now of Winchester, N. H., until it was torn down a few years ago.

During some of these mutations, the eagle, carved by Samuel McIntyre of Salem, which had surmounted the cupola, was removed and placed on the ridgepole of Trevitt Rhodes' barn on Boston Street, and after many years it was kept in a storehouse on South Street, and thence removed to the portico of this Society House.

The last positive information in regard to the bell is that on March 12, 1856, a festival was given in Exchange Hall in honor of Jacob Batchelder, who had resigned as principal of the Lynn High School to take a similar position in Salem. About 550 were present, mostly old Lynn Academy pupils.

The eagle which formerly surmounted the cupola of the Academy building was on the orchestra gallery and below it hung the Academy bell which had been obtained by George Huzzey Chase, and before the exercises began the bell was rung as the signal for the entrance of the party into the hall, as it had rung to call the pupils of the Academy to their duties. This bell was later carried in at least one Calithumpian procession on a Fourth of July morning. This appears to end the positive information which has been obtained relative to the bell.

It is the belief of a resident of that portion of the city that it was stored in the Town Hall, which was situated on

the site of the easterly portion of St. Stephen's Church, but the city messenger of that date, who was then in his boyhood days, was thoroughly acquainted with all portions of the building and declares that the bell was not in that building at the time of the fire, October 6, 1864. There are also numerous other stories in regard to the disposition of the bell, but I have been unable to find anything of a confirmatory nature.

As there are many residents who were living in Lynn at that time, it is hoped that some of them will give information relative to the further history of this bell, which was the first in Lynn subsequent to the two English bells upon the Old Tunnel.

LYNN CHESTNUT STREET ENGINE HOUSE

This bell is connected with the fire alarm and bears the inscription:

Vickers Sons & Co., Limited,
Sheffield
Patent Cast Steel
1871.

LYNN CITY HALL BELL

This is the largest bell in the city, weighing 4,837 pounds, and was hoisted to its position by David H. Jacobs of Boston, March 2, 1872. It bears the inscription:

Troy Bell Co., Jones & Co.,
Troy, N. Y.
1872.

This bell is hung stationary and rung by strokes of the fire alarm apparatus and also strikes the hours of the clock installed by the E. Howard Clock Company in 1867. When

the City Hall was built, it was planned that these clock dials should be of glass and illuminated by gas jets on the inside, but this was never carried into effect. In recent years the dials were illuminated by an original method invented by one of the city government, by which incandescent electric lights with reflectors illuminate the clock dials at night, but the lights are not visible. This method of illumination has since been adopted for many other public clocks.

It is not considered that this bell gives that fullness of tone which would have been obtained if it had been swung.

LYNN FEDERAL STREET FIRE ENGINE HOUSE

This building has a steel bell without inscription, purchased in Cincinnati, Ohio, ten years ago, and is connected with the fire alarm.

MASTER KING'S SCHOOL BELL

This is undoubtedly the oldest bell and of the rarest type ever in Lynn, being an old Spanish bell formerly in a South American convent, probably at Valparaiso, from which it was taken by one of the crews of the Lynn whaling fleet which docked at the Fox Hill Wharf, which was built for this industry on the Saugus River at the east side of Western Avenue.

The Lynn Whaling Company removed to Boston after the Eastern Railroad bridge was built across the river, and the wharf was used for many years by William M. Newhall, dealer in coal and lumber, and is now dismantled.

The crews of these whalers were largely Lynn men and on their return from voyages they related to the boys of the town wondrous tales of adventure, especially their

roistering at Hawaii, Valparaiso, Pernambuco and Bahia, all of which were called by familiar nicknames.

These hilarities reached their climax the night before sailing, when such souvenirs were gathered in as opportunity and the remissness of the police permitted.

This bell was brought back from one of these voyages in one of the three vessels, two of whose paintings are on the wall back of this platform, with the story that it was obtained in a night foray on a convent; and it should be remembered that in those countries bells were not hung in belfries, but in holes made in gable walls, which were readily scaled by sailors. The bell remained on the wharf but a short time, as Isaiah Breed, chairman of the trustees of the Lynn Whaling Company, and a member of the first board of directors of the Eastern Railroad Company, presented it to the railroad and it was placed in a cupola on the top of the station in Lynn, and rang when the railroad began operations, August 28, 1838; and they continued the custom of ringing this bell ten minutes before the arrival of trains during the next ten years, when the original depot was sold and moved with its bell to what is now 63 Newhall Street.

Its first use on this site was as a private school kept by Miss Helen Attwill; and then it became an industrial pioneer as the first stitching shop in this city, until this business was moved to more convenient quarters in the shoe manufacturing district. It may be noted that the new industry, now known as a stitching shop, had not then received a name and the building was then known as a shoe bindery.

About this time the bell was sold to the city, and the building was moved over the land boundaries to 71 Sagamore Street, where it was used first as a tenement and then finally as a storehouse before it was torn down.

The bell next appeared in the belfry of the Ward Four grammar schoolhouse on School Street, which was dedicated on June 25, 1853, where it was in use for many years, during the principalships of Samuel W. King, B. F. Morrison and Timothy G. Senter.

The people of the neighborhood, which had become more densely populated, objected to the frequent ringing of this bell and its use was discontinued, and it was afterwards taken down and stored in the basement of the schoolhouse. The next movement of this traveler occurred when it was bought by Arthur S. Ashton and hung by him on the roof of his shop in the yard of his father's home on Essex Street, near Porter Street, and equipped with an electric ringing attachment which struck at a quarter of twelve each day for the benefit of the neighborhood.

When Mr. Ashton established his jewelry store on Union Street, opposite Green Street, this bell was taken down and placed in the store as a curiosity.

When here it attracted the attention of William Stone, who learned that it was the "Master King's schoolbell," and bought the bell for its sentimental associations with his boyhood days, when it summoned himself and his mates to the sessions and intruded its sonorous authority to break up the games at recess.

This bell weighs nearly 150 pounds, and its pitch was determined a few days ago to be E flat by Miss Lillian Chandler with her violin.

Samuel Warren King (born September 24, 1815, died June 28, 1857) must have been a man of great force of character to impress upon his pupils during his long term of service the spirit of coöperation and loyalty, for the organization known as Master King's Schoolboys continues to this day, and the veterans still meet at stated

times, and like the great Arnold of Rugby, "never forget that they were boys."

William Stone gave this bell to Master King's School-boys and it served as the oriflamme of the association as being the only material commemoration of school days.

The association, being without any fixed headquarters, gave this bell to the Lynn Historical Society in 1905, feeling assured that in this custody it would be kept in perpetuity.

If this medieval bronze, instead of being silent save to emit its own notes in response to the blow of its clapper, had been endowed with the power to make a record of its experiences and to reveal them as a phonograph, what a romance of history would be given! Cast in a Spanish foundry near enough to the middle ages to share in the excellence of bell-founding when that craft was at its height, and with unknown experiences in that country, then mistress of the world, sent forth with the blessings of the church to that new world which Columbus had given to Castile and Aragon. Then in its convent gable it called to their devotions the sisterhood consecrated to poverty, chastity and obedience, only to fall from its lofty perch in a two-fold sense by surreptitious acts to sound the watches of an old time whaler.

In this town its tones were leading in their development of much of the progress of the century. First it shared in the railroad development, which recast our methods of living; then the manufacture of shoes, which has replaced the cordwainer with all the economic changes which this involved; after that its part in primitive methods of education, followed by the later development of the public system, whose beneficent force as a bulwark of democratic government is like unto that vote of the Roman

Senate, "to see that the republic suffers no harm;" and finally through its connection with electricity it became a part of that science whose fundamentals verge upon the unknown, but whose applications are most simple in the reconstruction of methods of life.

But this bronze makes no disclosures of any of the sphinx riddles of its career.

NORTH CONGREGATIONAL CHURCH

The bell was presented by Mrs. Miriam Whiton Opdyke of New York, a sister of Rev. James Morris Whiton, Ph. D., the first pastor of this church, in 1870; cast by E. Holbrook & Son, East Medway, Mass.; weight, 1,507 pounds; dominant note, G; cost nearly \$600.

PICKERING SCHOOLHOUSE

This bell is now used only in connection with the city fire alarm. The inscription on the bell is:

C. T. Robinson & Co.

Boston, Mass.

1889.

PINE GROVE CEMETERY BELL

The original Pine Grove Cemetery bell was a Louisiana plantation bell captured at New Orleans, by the Federal troops, under General B. F. Butler, during the Civil War, and was dated 1853. It passed into the hands of Joseph Moulton, a noted collector and antiquary of his day, who mounted it on wheels and it was carried in street processions in Lynn during the last part of the Civil War. Mr. Moulton presented this bell to the trustees of Pine Grove Cemetery and it was hung in the storehouse, which was destroyed by fire in 1911.

The same year a new bell, weighing 150 pounds, was purchased and hangs in the new storehouse and bears the inscription : Meneely & Co., Troy, New York, 1911.

ST. JEAN BAPTISTE ROMAN CATHOLIC CHURCH

The bell on this church was given by the three parish societies, coöperating together for the purpose : La Société St. Jean Baptiste, le Conseil Jacques Cartier and les Artisans. The bell arrived November 26, 1903, and was blessed by the Rt. Rev. Mgr. Paul Larocque, bishop of Sherbrooke, Canada. It bears the following inscriptions, surmounted by a cross :

Cantate Domino (Sing to the Lord)

A monogram

Pius Joannes Joseph

(Pius in honor of the Pope, Pius X, Johannes Joseph, the given names of the late Archbishop Williams of Boston.)

J. Baptista Anna

(The first two being the given names of Reverend Pere Jean Baptiste Parent, the Curé of the church, and the third name for St. Anna, the patron saint of Canadian mothers.)

The weight of the bell is 1,500 pounds and its note F. It was cast at the McShane Foundry, Baltimore, Md.

ST. JOSEPH'S ROMAN CATHOLIC CHURCH

This bell was presented by Rev. J. C. Harrington, who devoted to this purpose a testimonial given to him in honor of his silver jubilee, or 25 years in the priesthood. It was blessed with imposing ceremonies on Sunday, August 30, 1896, the service being conducted by Rev. J. C. Harrington, P. R., assisted by Fathers Patrick Colman and E. J. Dolan.

The bell was cast by the Blake Bell Company of Boston, weighs nearly 3,200 pounds and is D natural in pitch. The bell is 40 inches high and the yoke weighs 800 pounds and the tongue 50 pounds. It is rung by an eight-foot wheel and is well mounted, so as to emit its tones in a most satisfactory manner. On one side it bears the inscription :

Blake Bell Co.
In Memory of the
Silver Jubilee of the Pastor,
Rev. J. C. Harrington,
June 3, 1896.

The other side bears the relief of a cross, the words, Boston, Mass, 1896, with the seal of the trustees, and below, St. Joseph's Church, Lynn, Mass.

ST. MICHAEL'S ARCHANGEL CHURCH

(Polish Roman Catholic)

Two bells cast by Meneely & Co., Troy, N. Y. One weighs 250 pounds and the other 530 pounds. Dedicated July, 1910, and these inscriptions correct a very general belief in the vicinity that these bells were made in Poland and imported to this country at very great expense.

ST. PAUL'S METHODIST EPISCOPAL CHURCH

This church had its first bell, which weighed 800 pounds, in 1834, and also a clock bought from Mr. Willard of New Bedford. This bell was considered insufficient, and Richard Richards obtained subscriptions for the purchase of a bell twice as heavy. This second bell was destroyed in the fire which burned the church November 20, 1859, and the third bell, whose fundamental note is E and weighs 2,300 pounds, was procured in ten days.

The committee entrusted with the purchase of this bell was obliged to obtain one already made and selected this one on account of its tone. It is evident from the inscription that it was made for a Roman Catholic Church and the committee in their desire for a prompt delivery waived the defects in casting of the inscription and this purchase enabled the founders to try again on the casting. None of the committee are living, but a man who was sexton of a church in the vicinity states that the bell was originally cast for a chime, but was not used on account of the deviation of its fundamental note from the desired pitch.

While the new church was being built, the present bell was placed upon a temporary framework, which constituted to that extent the only bell tower ever in Lynn. The bell was installed in the new church in time to be rung at its dedication August 11, 1861. The inscription on this bell is: Henry N. Hooper & Co., Boston, 1859; below which is the following Latin stanza in Old English letters:

Laudamus te, benedicimus te,
Adoramus te, glorificamus te,
Gratias agimus tibi
Propter magnam gloriam tuam.

The casting, however, is very imperfect, and when it was being made some of the letters and nearly the whole of the third line in the mould were washed away by the molten metal, but enough remains for its completion as given above, which has been translated:

We praise Thee! We bless Thee!
We adore Thee! We glorify Thee!
We give thanks to Thee
For thy great glory.

This is a paraphrase of the Gloria in an old mass, of which a full exposition may be found in the Catholic Encyclopedia, Volume VI, page 583, which is in the reference department of the Public Library.

This bell is noted as having been the one which inspired Longfellow's poem, *The Bells of Lynn*.

ST. STEPHEN'S EPISCOPAL CHURCH

This chime of bells was cast by Clinton H. Meneely & Son, Troy, N. Y., and first rung on Easter Sunday, April 25, 1886.

In the tower on the first story is the following memorial plate: The bells in this tower are placed there to the glory of the Triune God and in sacred memory of the Honorable Enoch Redington Mudge, by a grateful parish. *Laus Deo*.

The chimes consist of ten bells, which cost \$5,250 and are as follows:

One: E flat, the people's bell, being furnished by over 600 subscribers; cost \$1,500, weight 3,030 pounds; inscription: St. Stephen's bell. Let all the people praise Thee.

Two: F, presented by friends of the rector. Cost \$1,000, weight 2,025 pounds; inscription: Rector's Bell, Rev. Frank Louis Norton, D. D., Rector, 1866. Let Thy priests be clothed with righteousness.

Three: G, presented by Honorable and Mrs. Josiah Chase Bennett and George Edward Barnard; cost \$750, weight 1,535 pounds; inscription: In Memoriam, Let him that heareth say come.

Four: A flat, presented by the Sunday School and Judge and Mrs. Rollin E. Harmon; cost \$600, weight 1,220 pounds; inscription: Suffer little children to come unto me.

Five: B flat, presented by Mr. and Mrs. Rollin Aaron Spalding, in memory of their daughter Mary Jane; cost \$400, weight 825 pounds; inscription: Safe in God's Nursery.

Six: C, presented by John Ambrose McArthur, M. D.; cost \$250; weight 520 pounds.

Seven: D flat, presented by Charles Gooch Clark; cost \$225; weight 465 pounds.

Eight: D, presented by Benjamin Cushing Mudge in memory of his mother, Eliza Robinson Mudge; cost \$200, weight 410 pounds; inscription: Honor thy father and thy mother.

Nine: E, presented by the Dorcas Chapter of St. Stephen's Guild; cost \$175, weight 360 pounds; inscription: She seeketh wool and flax and worketh willingly with her hands.

Ten: F, presented by the choristers; cost \$150, weight 310 pounds; inscription: Gloria in Excelsis.

These chimes served as the inspiration of several laudatory poems, and also developed criticisms which became so general that the question of the harmony of the chime was referred to a committee consisting of Messrs. Thomas P. Nichols, Charles H. Aborn and William A. Faulkner, who made a report which was considered to be an endorsement of the chime as being in tune, and as far as known, the question remains a closed incident to those most concerned.

The statements relative to this report are based on memory, as the original cannot be found.

SECOND UNIVERSALIST CHURCH

After 155 years, with the many changes in construction resulting from the wear and tear, the ravages of decay

and the mutations of its many parish meetings, the remnant of the Old Tunnel in its renewed and enlarged form was sold on February 14, 1837, by the First Congregational Society to the Second Christian Society, now known as the Second Universalist Church, under which it has thrived to this day. Much of the old frame in the loft, which was cut from oak trees growing on the Common, can be seen by those who will make the climb.

This move involved also that of the old Revere bell, which did good service until broken by a fire alarm hammer in 1878. It was recast at the expense of the City of Lynn and raised November 20, 1878, and bears the following inscription:

Cast by William Blake & Co., formerly E. N. Hooper & Co., A. D. 1878, Boston, Mass. This bell replaces one cast by Revere & Son, Boston, 1816.

The pitch of the bell is C sharp and that of the First Baptist Church diagonally across the Common is the A below, making the chord of a third.

When the news of the surrender of the Confederate forces at Vicksburg under General Pemberton to the Federal forces under General Grant reached Lynn early one evening, the celebration assumed the most noisy and intense character.

The sexton of the Universalist Church decided that it should be kept within bounds, but the big boys acted in advance, went up into the belfry and attached a clothesline to the tongue of the bell, cast it out through the slats and shook it until it reached the ground, and then in turn it was passed up to those on the low flat roof of the adjacent building. Soon the bell began to ring and the sexton could not find the perpetrators either in the building or around it, as the boys were sitting upon the middle of the roof adjoin-

ing and could not be seen from the ground in the dark. The report of the sexton was virtually that the bell was ringing out of supernatural patriotism, a very proper conclusion when one reflects how many times the metal in that bell had been rung in the French and Indian Wars, the siege of Louisburg, the victories of the Revolution, coming to grief from celebrating the close of the War of 1812, and if metal was ever endowed with animate action this appeared to be a proper occasion.

TRINITY METHODIST EPISCOPAL CHURCH

This was organized in 1857 as a mission chapel of the First Congregational Church, under the name of Tower Hill Chapel, and when it was enlarged in 1865, Rev. Francis Holmes, colleague pastor of the First Congregational Church, who had charge of the chapel, obtained subscriptions to purchase the first bell, which was originally on a plantation in Louisiana and used to call the slaves to and from their work. This bell was captured by the Federal troops under General Benjamin F. Butler during the Civil War, brought north, and ultimately sold to the subscribers of the Tower Hill Chapel fund.

When the Federal troops captured New Orleans in May, 1862, they found a large collection of bells which had been contributed by churches, schools, and plantations all over the state to be cast into cannon for the Confederacy. These were confiscated and sent to the North and sold at public auction by the Federal Government. These bells were generally bought by junk dealers and by them sold to churches, towns and factories at bargain prices.

At the time they were the subject of a great deal of comment, and several poems were written upon the subject. The late Captain Daniel Eldredge endeavored to compile

an account of these present bells, of which Lynn had the above and also the one at Pine Grove Cemetery.

In the spring of 1872 this chapel was sold to the Methodist denomination, first as a mission church and in the following year reorganized under its present name.

In 1874 this chapel was moved to Boston Street, near the foot of Perley Street, and converted into a tenement, and so stands to-day; and an entirely new church was built on the same site and dedicated January 13, 1875.

On this occasion a new bell was hung, which was paid for by general subscription throughout the neighborhood, amounting to \$429. It was cast by William Blake & Co., formerly H. N. Hooper & Co., of Boston, in 1876 and weighs 1,154 pounds. The old bell was broken up and the metal used in the casting of the new one. In accordance with the old superstition a large number of silver coins were thrown into the crucible, as it was believed that this mixture improved the tone of a bell. The bell bears the inscription: Trinity M. E. Church, founded A. D. 1873, Rev. A. Sanderson, pastor. Awake to righteousness and sin not.

NAHANT, MASS.

There are four churches in Nahant, two of which are equipped with bells.

NAHANT CHURCH, NAHANT

This is frequently called the Union Church.

The original edifice was erected in 1832, and in 1834 a bell weighing 455 pounds was hung in a tower detached from the church building. This bell cost \$131.49, which was paid from the parish funds and without any outside subscriptions.

This building and the belfry tower were torn down in 1869 and the bell was rehung in the belfry of the new church. Inscription: George H. Holbrook, East Medway, Mass., 1834.

NAHANT INDEPENDENT METHODIST CHURCH, NAHANT

This bell was presented by Dr. William R. Lawrence of Boston, September 28, 1851. He had a summer residence at Nahant and built the first dwelling on Little Nahant.

The cost of raising the bell, amounting to \$40, was defrayed by F. Tudor. The weight is 800 pounds. Inscription: Henry N. Hooper & Company, Boston, 1851. Presented by Dr. William R. Lawrence to the Independent Methodist Church at Nahant.

TOWN OF NAHANT

The Town of Nahant owns two bells for fire alarm purposes, one being on the engine house in Nahant proper, and the other on the engine house at Bass Point.

SWAMPSCOTT, MASS.

There are six churches in Swampscott, two of which are equipped with bells.

FIRST CONGREGATIONAL CHURCH, SWAMPSCOTT

The original bell, owned by this Society, was installed in 1846 and cast at the foundry of T. Robinson & Co., successors to William Blake & Co., and was paid for by subscriptions solicited by the pastor at that time, Rev. Jonas B. Clarke.

This bell was sold to the town of North Easton when this church, after remodeling, was presented with its pre-

sent bell by the Phillips Brothers, Beach Bluff, Swampscott. It weighs 3,100 pounds, cost \$300 and bears the inscription: The Phillips bell, presented by David K. and Leonard H. Phillips, 1888.

ST. JOHN'S ROMAN CATHOLIC CHURCH, SWAMPSCOTT

This bell was a gift from Mr. and Mrs. William J. Dooley of Boston, at that time summer residents of the parish. It was cast by the Meneely Bell Co. of Troy, N. Y., and cost \$500 and weighs 1,850 pounds. It was blessed in the sanctuary of the church, December 8, 1906, by Rt. Rev. John J. Brady, auxiliary bishop of Boston, and it bears the following inscription: Presented to St. John's Church, Swampscott, Mass., by Mr. and Mrs. William J. Dooley, Christmas, A. D. 1906. Patrick Colman, Rector.

Critics have stated that this bell is the most perfectly toned bell in Greater Lynn.

SWAMPSCOTT TOWN HALL

The bell in the tower is used in connection with the town clock and the fire alarm system and is rung on all patriotic occasions, including the town meetings. It weighs 3,250 pounds and cost when mounted in its position in the belfry, \$778.35. It bears the inscription: William Blake & Co., Boston, 1884.

OCEAN AVENUE FIRE ALARM, TOWN OF SWAMPSCOTT

Fire alarm station, Ocean Avenue. Bell weighs 790 pounds. Inscription: Meneely Bell Co., Troy, N. Y., A. D. 1900.

SAUGUS, MASS.

This town has seven churches, three of which are equipped with bells.

CLIFTONDALE SCHOOL, CLIFTONDALE, SAUGUS

This bell was bought by the town, which appropriated \$600 for the purpose. Inscription :

Blake Bell Co.,
Boston, Mass.,
1895

FIRST CONGREGATIONAL CHURCH, CLIFTONDALE,
SAUGUS

This bell was presented by the late Charles H. Bond who also contributed half the cost of the church, organ and clock. The bell bears the inscription :

McShane Bell Foundry
Baltimore, Md.
1892

ESSEX STREET SCHOOLHOUSE, CLIFTONDALE, SAUGUS

The bell is also connected with the fire-alarm, as are other school bells in Saugus.

Inscription on bell :

William N. Blake & Co.
Formerly H. N. Hooper & Co.
1886

LINCOLN AVENUE SCHOOLHOUSE, CLIFTONDALE, SAUGUS

This bell was purchased by subscription and with the stipulation that the Methodist Society should have the

privilege of using the bell to announce the services in their church, which was near by. As the church has been recently burned, the bell is now used only for school purposes. The inscription on the bell is :

H. N. Hooper Co.

Boston

1877

METHODIST EPISCOPAL CHURCH, EAST SAUGUS

The money to purchase this bell was raised by an organization of the ladies connected with this church, called the Ladies' Bell Society, although the actual name was the Church Improvement Society. They met fortnightly at each other's houses at 1 P. M., and during the afternoon and evening bound shoes at five and six cents per pair, and in the year 1850 they had \$409 in the bank, but it was not until 1855, when the old church had been removed and a new church built on its site, that the bell was placed in its position and rung at the dedication, February 22, 1855.

This bell is also connected with a clock which was presented to the church by the Honorable Horace H. Atherton in honor of James Sylvester Oliver, Mrs. Hannah Preston Atherton and Miss Edith Rutledge Atherton, as is stated on a bronze tablet in the main entrance of the church. This clock was started for the first time May 10, 1914.

MANSFIELD SCHOOL, EAST SAUGUS

Inscription on bell :

G. H. Holbrook

Medway

1838.

FIRST CONGREGATIONAL CHURCH, SAUGUS CENTER

At the time of the dedication of this church, September 15, 1852, Rev. Levi Brigham, D. D., referred to the contributions for the bell, which cost \$300, and was given by 47 donors, of which the pastor of the church was the largest contributor, and they had received a vote of thanks from the parish August 16, 1852, as the bell was finished and delivered in advance of the time when it was required for use in the new church as stated above. This bell was cracked July 4, 1869, and recast in the following year.

The condition governing this gift was that if this church ever changed its creed, the bell should pass to the ownership of the Massachusetts Home Missionary Society and by it be given to some other church of that faith. Inscription :

Cast by William Blake & Co.,
Formerly H. N. Hooper & Co.,
Boston, A. D.,
1870

LYNNFIELD, MASS.

Each of the two churches in this town is equipped with a bell.

LYNNFIELD CENTRE

There is a bell belonging to the fire department on the building of Chemical No. 2, a gift of the ladies of South Lynnfield to the town.

ORTHODOX EVANGELICAL CHURCH, LYNNFIELD CENTER

This church was organized in 1849, and the bell was placed in the belfry on November 26, 1852, weighs

1,040 pounds and its dominant note is B flat. The money was obtained by the ladies by popular subscription through an organization known as the Ladies' Circle, Miss Anna Bryant and Mrs. Catherine Perkins being the prime movers. The town later conceded that the church owned the bell, although the town paid for years for the ringing of the curfew. This was the first bell in Lynnfield except a small bell which was formerly upon the Hawkes Woolen Mill at the outlet of Pillings Pond and the site of the present Gerry's cider mill. The inscription is :

Cast by George H. Holbrook
East Medway, Mass.
1852

SECOND CONGREGATIONAL CHURCH, LYNNFIELD

This society was organized September 27, 1832, and the bell was procured from the church at Wenham Square and moved and raised by A. Newhall, June 22, 1866. The expenses of transportation and raising the bell were furnished by subscription among the townspeople. Weight, 830 pounds ; inscription :

Cast by Henry N. Hooper & Co.,
Boston,
1851

WAKEFIELD, MASS.

This town has four churches equipped with bells.

BAPTIST CHURCH, WAKEFIELD

Bell was installed in 1872 ; cast by Meneely Bell Co., Troy, N. Y. ; dominant note, E flat.

CONGREGATIONAL CHURCH, WAKEFIELD

The bell is made of cast steel and not of the bronze generally used for bells. Its dominant note is F and the timbre is harsh in tone. The inscription is:

Sheffield E. Riepel's Patent cast steel,
Naylor, Vickers & Co.,
1859.
No. 992.

FIRST UNIVERSALIST CHURCH, WAKEFIELD

The bell strikes the hours for the town clock. Its dominant note is G, and the weight of the bell is 1,819 pounds and that of the tongue 40 pounds. It was presented by Solon O. Richardson, M. D., as stated below. The inscription is as follows: Cast by Henry N. Hooper & Co., Boston. Presented to the First Universalist Society in South Reading, Mass., by Solon O. Richardson, M. D., March 2, A. D. 1859.

GREENWOOD UNION CHURCH, WAKEFIELD

This bell is on a fire engine house, and is used in part for church purposes. The inscription is as follows: Cast by William Blake & Co., formerly H. N. Hooper & Co., Boston, Mass., 1874.

WAKEFIELD HIGH SCHOOL, WAKEFIELD

This bell is No. 154 on the stock book of Paul Revere and was cast by him for the First Parish Church, September 18, 1815.

The weight of this bell was given as 907 pounds, and it is assumed that the Old Tunnel bell on Lynn Common

(No. 171) was of duplicate pattern on account of the coincidence in weight, which is entered on the stock book as 905 pounds.

Dr. Arthur H. Nichols in his monograph upon the Revere bells traces the history of this bell, which is the only one of four cast at this foundry for the Greater Lynn which still remains in service.

It was placed in the belfry of the First Parish Church, for which it was cast, and when the church was remodelled in 1859 this bell was placed in the belfry of the Town Hall, where it remained until that building was pulled down in 1898, when the bell was hung upon the High School, and is connected with the fire alarm apparatus.

The town is to celebrate the bell's centennial this year, and it is proposed to take the bell from the High School and install it in the tower of the Town Hall, whence it could be heard for miles around.

The inscription is as follows :

Paul Revere & Son,
Boston, 1815.

READING, MASS.

Reading has six churches, two of which are now equipped with bells, but through destruction by fire and changes in the occupation of various meetinghouses, the number to be considered is greater.

BETHESDA CHURCH, READING

This church separated from the First Congregational Church, April 23, 1849, and the committee chose between two bells which were offered by taking the one giving the largest volume of tone. This bell weighs 1,934 pounds

and cost \$637.84 and was purchased by a vote of the parish January 14, 1850.

FIRST BAPTIST CHURCH, READING

Reference has been made to the choice of the bell for the Bethesda Church and when this Baptist Church was seeking a bell, one of the committee interviewed the Baptist Church Committee and urged them to secure the rejected bell and place it in the Salem Street Baptist Church. It was later removed to the new church of the Society on Woburn Street. It was cracked by excessive ringing on July 4, 1905, sold for old metal, and was not renewed.

OLD SOUTH CONGREGATIONAL CHURCH, READING

The earliest bell in Reading was purchased from Paul Revere and was the one noted on his stock book as No. 186, weighing 1,179 pounds and cast October 28, 1817. This bell was not satisfactory and at a parish meeting held March 16, 1823, it was voted that the assessors be a committee to alter the tongue of the bell. This change failed to make the bell satisfactory, and in October, 1825, a committee was chosen to procure a new one between the limits of 800 and 1,000 pounds.

In March, 1826, the committee reported that they had sold the old bell and procured a new bell weighing 1,004 pounds at an expense of \$130. The result was still unsatisfactory and the parish voted for a further exchange and in March, 1827, the committee reported that they had exchanged the bell for one weighing 1,557 pounds at a further expense of \$208.

The ringing of this heavy bell threatened the stability of the tower and on July 18, 1830, it was voted to dispose

of this bell and to purchase a new one of 1,000 pounds, which was done in 1831.

There is not any information who was the maker of any of these subsequent bells, but as there is not any mention on the Paul Revere stock book, they were undoubtedly procured from other parties.

The Old South Congregational Church reunited with the Bethesda Church, February 25, 1886.

The whole story of the present bell in the Congregational Church at Reading is told by the following inscription :

Presented to the
Congregational Society
Reading, Mass.
by Miss L. A. Hopkins in joyful
memory of Mrs. Mary W. Pratt
A. D. 1916
"Let him that heareth say Come"
Founders Meneely Bell Company
Troy, N. Y.

OLD SOUTH METHODIST EPISCOPAL CHURCH, READING

The Methodist Society bought the meeting-house of the Old South Congregational Parish at the time when the Old South Church reunited with the Bethesda Church, and the bell, weighing 1,224 pounds, bore the inscription :

Reading, Massachusetts,
October, 1906.

This bell was purchased by the Old South Methodist Episcopal Society and interested citizens of the town for the benefit of all.

This bell was destroyed in the fire which burned the

meetinghouse December 9, 1911 and a new bell weighing 1,555 pounds was placed in the new church and bears the quite similar inscription :

Reading, Massachusetts,
A. D., 1912

This bell and clock was purchased by the Old South Methodist Episcopal Society and interested citizens of the town for the benefit of all.

CONCLUSION

This concludes the annals of all the facts which I have been able to secure relative to the bells of the greater Lynn. This compilation has been attended with many difficulties because of the deficiency of recorded evidence, even on parish records and files of contemporary newspapers which have been carefully searched in Public Libraries. The recollections of various persons have been so conflicting in many instances that the above record has been selected from some of many diverse statements.

It is sincerely hoped by the writer that this paper will be the suggestion for compilations of the history of bells in other towns, for the relation of church bells to religious devotions and also the proper remembrance of the sacrifices or the beneficences of those to whom the adjacent communities are indebted for bells are subjects of local history which have rarely received due recognition.

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